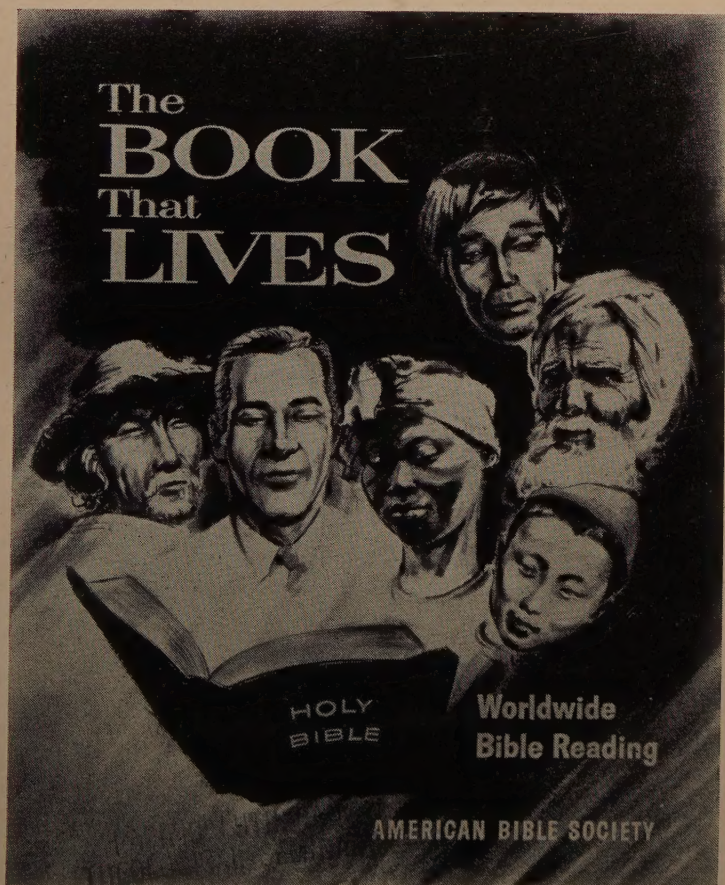


# The Church School Teacher

NOVEMBER 1958

VOLUME XXVII

No. 9



THE  
CHURCH SCHOOL  
TEACHER

Vol. XXVII      No. 9  
NOVEMBER 1958

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# The Church School Teacher

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# Presession

by THE EDITOR

THE cover for this issue not only reminds us that the American Bible Society's World-Wide Bible Reading, along with Thanksgiving, will soon be upon us, but also that God's gospel and love are for all men, regardless of their race or color. His freedom of opportunity is for all people, too. How dare we treat our brothers as though they were something less than human and therefore should be satisfied with second-rate opportunities?

this. These editors have secured statements from twenty Augustana pastors telling why they became ministers—P. O. Bersell, Elroy C. Bloomquist, Roger S. Boraas, J. Dean Gevik, George F. Hall, Emeroy Johnson, Obed B. Lundeen, C. Russell Lundgren, O. Leonard Nelson, Otto A. Olson, Jr., Walter F. Pearson, Daniel L. Pierotti, Oscar F. Rolander, Stanley Sandberg, Herbert Swanson, Llano G. Thelin, Walter A. Tillberg, David L. Vikner, Thomas W. Wersell, Dallas W. Young.

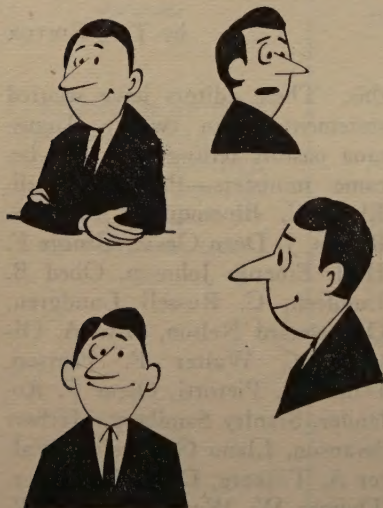
Last month we mentioned the Church's need for pastors and other church workers and urged our teachers to begin confronting their pupils with the Christian ministry as a vocation. A book recently compiled by Pastors Emeroy Johnson and Thomas W. Wersell will be helpful in doing

In a foreword to the book, Dr. Oscar A. Benson, president of the Church, writes: "Leaders of youth in Sunday schools, catechetical classes and Luther Leagues, counselors in high schools or on college and university campuses, and, not least, parents in our Christian homes should also find this book

invaluable. May it be an abiding blessing to our church." The title? *Why I Became A Pastor*. Augustana Book Concern sells it, \$1.25 per copy.

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Now let me introduce you to Frank. Frank, our deacon friend, will be popping up in most issues this year to help us mix gentle nonsense with the generally serious tone of our offerings.



Frank is the kind of fellow who wants to be sure the record is straight. A sensitive chap, he is

easily disturbed by the unusual (and makes no bones about questioning it). He's got to have the answers himself and he's always on hand to clear things up for us. How did we ever get along these years without Frank?

Frank is drawn by George Olson from Lake City, Minnesota, a 1958 graduate of Augustana College, Rock Island, where he was staff artist and cartoonist for the *Augustana Observer*. At present, he is doing graduate work in art at the University of Iowa.

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A question-and-answer column also begins this issue. Do you have a question? Please write us.

We'll gladly accept suggestions, too, or complaints or ideas. It would be interesting to start a "letters - to - editor department." But no *unsigned* letters, please. I notice that THE LUTHERAN COMPANION has been printing letters signed by a sneaky "A Subscriber" or "Concerned" or "A Church Member." We'll be glad to withhold your name if you request, but no unsigned letters will be printed.

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● *This article is the first in a series of "theological nuggets" written for THE CHURCH SCHOOL TEACHER by Augustana Seminary's instructor in Systematic Theology.*

## God Meets Us Where We Are

by ARNOLD E. CARLSON

AS SUNDAY school teachers you may well have been perplexed by the child's question: "Where is God?" Likely we most often answer that "God is in heaven." So we are taught to pray to "Our Father who art in heaven." No one would ever say that this is wrong, but if we say only that, we may be suggesting something to our children which is only half of the truth.

When we say that God is in heaven, we are rightly suggesting that God is high and holy, that he is above us, that we are beneath him—under his authority and dominion. But we may also be suggesting that God is far away, even out of reach and out of touch with the little persons who people this great earth and majestic universe. This is the inference that we must be careful to guard against. Comfortingly—and disturbingly—God is close at

hand. He is aware of our needs, and we could not run away from him even if we would.

As Lutheran teachers we may be happy to remember that this understanding of a God close at hand was one of the teachings that Luther helped to restore to the Church. As a child and as a monk Luther had been taught that God would meet man only on his own level—that is, only when man had purged himself and by good works, fastings, prayers, and sacrifice had worked his way up to God. Unfortunately this idea is not dead. It may sometimes even be taught in our Sunday schools. (This is what you imply when you tell the obstreperous child in your class that "God does not love naughty children.") It is a serious mistake to teach that God can be known only when we have done something especially good so that we have earned his favor. The

Bible does not tell about a lost shepherd and a seeking sheep. It tells the story about a lost sheep and a seeking shepherd, or a lost son and an eager, waiting father.

This means that ever since Jesus Christ lived and walked among men, we dare to believe that God is a God close at hand. Luther says he is more closely related to the believer than any two persons can ever be related to each other. He makes much of the fact that God meets us on our own level as sinners. He comes to us where we are, even while we can not go to him. He takes our sins upon himself. They become his burden. This happens here and now. It should happen every day. When we are proud and self-content, God in his nearness sometimes fills us with conflict, defeat and remorse. This Luther also ex-

perienced. But in the midst of this conflict he, like St. Paul before him, sensed that God was right there in the midst of that experience too, "interceding for us with sighs too deep for words." (Rom. 8:26)

God is our Father in heaven. He is our Lord, our Judge. When seriously considered, this is enough to strike terror in our hearts. Sometimes this must be experienced. But God is also close at hand as our dearest friend. If we are tempted to doubt his love we may flee to the manger and the cross. There remember that God comes to us, lives and dies for us, "wounded for our transgressions." Through our Bibles, our hymns, the worship hour *and* the Sunday school hour God is present to speak his word of life and hope to all who are willing to listen.





## Take Mrs. Olson, for Example

by JOHN B. DARRAH

Our Church needs pastors. God uses church school teachers in enlisting young men for the ministry. Take Mrs. Olson, for example.

When Dr. Carl Bengtson, the pastor of Elim Church, Marquette, Kansas, told Mrs. P. H. Olson that the church council had appointed her to teach, she had many reasons for declining. She had come from Sweden when a teenager and, after working as a domestic servant, she married and had family responsibilities. Her formal education was limited. She had no training to equip her to teach. She had had no experience previously.

As a member of the Elim Lutheran congregation she did feel a personal responsibility to the church school. This congregation, like most, was always in need of more church school teachers.

Teachers were especially difficult to obtain for the teenage boys. After being assured that she would be given assistance, she said she was willing to try. For thirty years she was on the church school staff. During that time she became personally acquainted with many youth. In the community she became known as "Auntie Pete." She was a successful church school teacher.

Why did she succeed as a teacher? There were several positive aspects. Foremost was her love and dedication to Christ. Hers was a personal relationship with deep and meaningful convictions. When she taught she could speak from the experience of her own Faith. She sought the guidance of God through His Word. Daily she read for her own spiritual growth. Daily she studied in preparation for her classes on Sunday. Class sessions were preceded by hours of study.

She liked the boys in her class. She understood them and she was

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*Pastor Darrah is a member of Augustana's Board of Parish Education. He is pastor of Magnolia Church, Seattle, Washington.*

tolerant of their antics. Though she sometimes had to chide and rebuke, her "boys" were still her friends. In her teaching there was strong evidence of an interpersonal relationship in which her pupils were confronted with the living Christ.

She did not hesitate to challenge youthful hearts with their responsibility to God. In looking back, the writer recalls the confrontation through her that he should consider the ministry. At that time her suggestion was considered highly amusing, but as time went on, serious thought was given to the possibility.

She prayed regularly. Her prayer list was extensive. Her "boys" were remembered before the throne of grace. Many of us knew it. This had its effect. When physical limitations required her to quit teaching, her prayers continued.

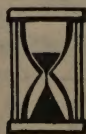
When her "boys" went away to school or to work, she wrote to them, encouraging them in

their endeavors and supporting them with her vital Christian spirit. When her "boys" returned home, there was always a coffee party, and often a dinner invitation which they were glad to accept. Her home was old, small and simply furnished. Finances were limited. A genuine love made up for the lack of the material finery.

She can be forgiven a somewhat possessive spirit when three of her "boys" were ordained as ministers of the Augustana Lutheran Church in June of 1941.

"Auntie Pete" wasn't working alone. She had the help of the pastor and his family who showed a deep personal interest in her "boys" and in their decisions for life. The parsonage door was open to extend hospitality and encourage friendship.

God uses many persons in the planting, the watering, the cultivating which brings to maturity Christian conviction and commitment for service. He can use you.





# Helps for Teachers of Kindergarten

*CGS Kindergarten 2  
Fall Quarter, Unit C*

by ELAINE S. OLSON

*O come to my home, Lord Jesus;  
There is room in my home for  
Thee.*

THIS little verse from Session 11 is a thought for all of Unit C. Advent is a season of expectation, of waiting for Christmas to come. The invitation for Jesus to come into the home is direct. It contains no symbolism which must be explained. This is in harmony with the literal-mindedness of kindergarten age people. The age group objectives of Christian education as prepared for the Long Range Program include the following thoughts: The four-year-old's thinking is so literal that analogies confuse him. Studies made by Ilg and Ames reveal that a five-year-old's comprehension of religious matters is restricted and factual. These thoughts underline the necessity for teaching which can be interpreted literally.

If your class made a worship folder as a take-home gift for Session 8 ask about its use. Suggest that the families continue using this or something similar, ex-

changing the songs and verses for others which are being learned. Build on this experience to use the suggestions in the lesson leaflet for Session 12 on family worship at Christmas. Unobtrusively coach the class during the entire unit on what can be included in such family worship. When the children receive the leaflet call their attention to this page, and suggest that they tell their parents to read it.

A low-hung mobile is an effective way to display a crèche scene. Experiment with adding the figures so that the mobile balances and moves freely. Or, the cumulative Christmas scene may be made from flannelgraph figures. Use the largest obtainable from your file. If there are none for Session 9 use an angel from an Easter story and a priest or other character from an Old Testament story.

If children come who have not attended during previous Sundays of the unit ask a child who has been present to tell about the

scene as far as it has been set up. Your listening to this review may help you to clear up any little misunderstandings which are apparent.

Motion rhymes are described in Sessions 10 and 12. If you like using these have you a copy of *Ten Busy Fingers* by Elsie Lindgren? The material is correlated with Christian Growth Series, Kindergarten 1 and 2.

### **Their Grown-Up Friend**

Discuss with your class the words of songs which are being learned by the department. You may be amazed at the interpretations. A child can know the details of the Christmas story but not correlate them with the language of the songs. The use of words is important also in speaking about Jesus. When it is convenient use the phrase "when Jesus was a baby" rather than "the baby Jesus." It may make it more clear to the children that this baby is the same person as their grown-up friend, Jesus.

For Session 12 a meaningful pre-session activity will be dressing a doll in swaddling cloths. A helper may demonstrate this two or three times while the children are arriving and getting settled. See Kindergarten I, Fall Quarter, Session 13 lesson leaflet for a description.

The color of Christmas lends

itself to variety in related activities for this unit. There are many suggestions given in the Teacher's Guide, and we add a few more. The college ideas on page 41 may be used for making tree decorations. For a base use heavy paper or cardboard about  $2\frac{1}{2}'' \times 4''$ . There may be variety in shapes. Have samples made to give the children some idea of what can be done, but allow them free rein in the arrangement of materials. The teacher may punch a small hole and add a length of ribbon for hanging. Add the child's name if the ornaments are to be made one Sunday and taken home the next.

### **Toothpicks and Glue**

Another ornament may be made of colored toothpicks. Provide each child with a square of waxed paper on which to work, about twenty toothpicks and glue, for example model airplane glue. The toothpicks may be lined up and put together in parallel form, or just stuck together helter-skelter. It is important that the teacher arrange to set these aside to dry during the week so that the glue may set. If they are placed on a paper marked with the pupil's name they will be identified. A thread may be tied to a projecting end for hanging.

An attractive display may be made by hanging the ornaments



from a taut string until time for them to be taken home. Be sure they are carefully marked so each child gets the one he made! It is helpful to provide small paper sacks for carrying the ornaments. If they are to be gifts the sack may be sealed with a colored sticker.

Now, look again at the first unit

aim. With all of the excitement and rush of Christmas let us never forget that most of all we want our children to know for themselves God's plan of salvation through Jesus Christ.

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*"Ten Busy Fingers" may be ordered from Augustana Book Concern, Rock Island, Illinois.*

## Helps for Teachers of Primary

*CGS Primary 3  
Fall Quarter, Unit C*

by SISTER GERTRUDE HILL

**N**INE weeks until Christmas! How often we are reminded of this fact in the commercialism of the Christmas season as it is exploited by the press, the radio and television broadcasts. However, as church school teachers, we realize that the Christmas season is to be approached and observed by a spiritual preparation.

The first step in that preparation is to meditate upon the Biblical account of the first Christmas. Next, we need to prayerfully and zealously study and plan with the other teachers in the department how to present Unit C, Christmas in Many Lands. The major aim of that unit is to guide the children in the primary grades to recognize and appreciate the blessings and joys of Christmas.

Ever since St. Francis of Assisi

attempted to visualize the Christmas story to the peasants of the thirteenth century by arranging a life-size manger with live animals around it in the village square, the Christmas crèche has been used as a reminder of the first Christmas.

In Session 10, the leaflet story refers to the manger scene under the family Christmas tree. In preparation for teaching this session, it would be helpful to have a miniature Christmas crèche either on the worship center or on a browsing table. An aid, such as this, will help to focus the attention and interests of the children upon the real meaning of Christmas—the joy over Christ's birth and the thankfulness for Christ's coming to earth to reveal God's love for all people.

If there is time to work on a unit project, it should be planned with the children during Session 10. There are several possibilities for projects which can be presented to your pupils for their consideration.

The older primaries may like to make a manger scene which can be used in their homes as a setting for family devotions. To make the manger scene, mold the necessary figures from clay or cut them from cardboard and arrange them around a cardboard stable on a tray or a shallow box lid.

### A Triptych

Another project which can be used for family devotions is the making of a triptych, a three-panel screen. Three pieces of heavy cardboard are hinged together by masking tape or colored Mystik tape to form the screen or triptych. On each of the three panels pictures of the Christmas story are mounted. For instance, the left panel could show the scene of the shepherds, the center panel the manger scene with the baby Jesus, Mary and Joseph, and the right panel the scene of the Wise Men bringing gifts to the baby Jesus. These pictures can be found in old lesson leaflets, magazines or last year's Christmas cards. The height and width of the panels will be in proportion to the dimensions of the pictures. First and

second graders, particularly, may enjoy making this triptych.

Still another project is that of compiling a booklet of songs and memory verses studied and used in Unit C. It would be best to have the songs typed or mimeographed and arranged so that the children can draw or mount appropriate illustrations or pictures in the margins around the words of the Christmas songs. Ruled sheets of paper should be provided for copying the memory verses. The booklets should be taken home the Sunday before Christmas Day so that the songs and verses could be used for a family Christmas service.

Since the emphasis of the spirit of Christmas is in giving, rather than receiving, the children may like to prepare gifts also for the individual members of their family. The Teacher's Guide offers helpful suggestions for this.

The purpose of Session 11 is to help the pupils realize and appreciate that Christians of other lands have added to our Christmas happiness through the sharing of their customs, Christmas songs, and great Christmas paintings for us to use and enjoy.

This is the season to enjoy the Christmas carols, particularly the songs which have come to us from other countries. *Songs for Children* by Nordgren and Lekberg has a good selection of such Christ-



mas songs. (Available from Augustana Book Concern, Rock Island, Ill.). If you should use the Norwegian song, "How Glad I Am Each Christmas Eve," stanzas 1, 3 and 7 are especially appropriate to use. The Polish carol "Stars Were Gleaming" has an enchanting melody and rhythm that is singable for primary children. The Portuguese hymn "Oh, Come, Let Us Adore Him" works well as a call to worship for the worship services in this unit. The song "O Little Children, Do You Know" could be used as a poem rather than as a song by the teacher in pointing up the real meaning and observance of Christmas.

If it is possible to secure a record player and records of simple Christmas carols, play them during the pre-session as the children arrive. Or, these recordings may be used as a prelude to the worship service. Did you know that records can be checked out, free of charge, from the public library?

The following large teaching pictures related to the Christmas story are found in the Christian Growth Series Picture Sets:

Beginners II, picture 3—The Baby Jesus in the Manger by Stecher

Beginners II, picture 4—Tidings of Great Joy by Plockhorst

Primary III, picture 5—The Arrival of the Shepherds by Lerolle.

Primary III, picture 7—The Wise Men's Visit by Elsie Anna Wood.

*Christmas Ideals* is another source for beautifully colored pictures. This picture magazine is available at many book stores and magazine counters during the Christmas season. Also, inquire from the public library about the mounted pictures which they have on hand for checking out just as you check out books.

### "The Christmas Riddle"

An excellent filmstrip to use in introducing Unit C is "The Christmas Riddle." It is a story about an eight-year-old girl who discovers, while helping her mother and father get ready for Christmas, the answers to the clues her church school teacher gave to the primary class as to the real meaning of Christmas. This colored filmstrip with a 12-inch  $33\frac{1}{3}$  r.p.m. record is available from Audio-Visual Service, 2445 Park Avenue, Minneapolis 4, Minnesota, at a cost of \$10.00.

If you are wondering how the primary children can participate in the Christmas program besides singing the songs and sharing the Bible verses they have learned from the unit study, the children may enjoy planning Christmas greetings in the form of tableaux, living scenes without motion and without sound, sometimes called

picture posing. If desired, a large picture frame of heavy cardboard can be set up for the tableaux. For instance, as the primary children sing "How Glad I Am Each Christmas Eve," a group of children pose in a family scene gathered around a decorated Christmas tree for devotions. Next, the night scene of shepherds on the hillside caring for their sheep would make a good setting for the song, "Stars were Gleaming." The

scene at Bethlehem with the shepherds, Mary, Joseph, and the baby Jesus is posed while the children sing, "O Little Town of Bethlehem." Finally, several children kneel and stand around the manger with the baby Jesus while the other children in the class or department sing, "Oh, Come, Let Us Adore Him." You can add or substitute other scenes for the tableaux you would develop for this type of Christmas service.

### FRANK



**"The new Parish Education Director has promised personal conferences for all teachers."**



# Helps for Teachers of Junior

*CGS Junior 3*  
*Fall Quarter, Unit C*

by MARY NORDLUND SHUEY

**D**ID your class learn Isaiah 6:1-8 for their memory assignment in Unit A? It may prove interesting to introduce Unit C by using this portion for choral reading. During pre-session decide how and by whom each verse or part should be read. If choral reading is new to you, then consult some teacher who has done it or get books on that subject from the library. A new book, *Let's Play a Story* by E. Allstrom (Friendship Press), has a chapter on choral reading. Also a mimeographed copy entitled, "Choral Reading" is available from the office of the Board of Parish Education.

Unit C, "The Prophets Speak," completes the Old Testament study in the junior series. The prophets included here are Amos, Micah, Hosea, Isaiah, Jeremiah, Ezekiel, Jonah and Daniel. While studying this material, help the juniors distinguish between the prophets by noting on the map the places from which they came, where they preached and something characteristic about their messages. There is a set of filmstrips which would be appropriate

to use during this unit. The set is titled "Prophets of God" and includes four filmstrips:

"Plea for Justice—Amos"

"Revelation of Love—Hosea"

"Demand for Holiness—Isaiah"

"Cry of Repentance—Jeremiah"

The complete set can be purchased for \$19.00 or \$5.00 each.

All the stories in this unit should appeal to the hero worshiping junior. The juniors tend to admire those people who dare to stand for what they believe is right. During this unit the opportunity can be given for the juniors to express this admiration by impersonating their prophet hero. Let each junior select a prophet to impersonate. Help them to note the prophet's characteristics and message. For example, the one who chooses Amos could take his message from Session 10, saying, "I am Amos from Tekoa. I live in a village of mud-brick houses. I have faced many dangers while herding sheep in the hill country of Judah, etc." The juniors could work on this activity at home and present it for a review. Some may even want to add "color" by carrying a sling

shot, by having something draped over the head to indicate sadness, or by carrying a scroll!

Session 12 is one of the most important in this quarter. Many juniors will be amazed how these men could foretell the coming of Christ, hundreds of years before its fulfillment. Surely only an almighty God could direct it thus! The chart under "Hunting in the Bible" is a good introduction to the Christmas story. Do not plan to take the time to fill in all the blanks. Make the discussion so interesting that the juniors will ask their parents to help them with it at home! Will your class participate in a Christmas program? If it is to be a "home-made" program and each department plans a part of it you could use the suggestions given in this lesson. One child could tell about God's plans for His people, His promise of a new kingdom, one of love and peace. Another one could tell how the people were looking for this promised king, not expecting him to come as a baby born in a manger. The material given on the chart could be presented in a dialogue. One group could be responsible for the music. When selecting the songs, help them to notice the many references to the fulfillment of prophecy.

Do what you can to acquaint the juniors with Handel's *Messiah*. Parts of it may be familiar to some of them. If possible, get a record player and the recordings of some of the portions given in this lesson. Let the juniors follow the words in their books. This activity will help them to appreciate *The Messiah* when it is sung.

It would be interesting to know if any of you use the material in the Study Book for a Christmas program. If you do, would you let us know how you use it?

It is appropriate to finish this quarter with the story of Daniel. Several of the incidents in Daniel's life are not new to the juniors. Many of them admire this young man who had the courage to be faithful to God even when it meant danger to his own life. For variety in this session, you could ask the class members a week in advance to be prepared to tell certain parts of the story as given in Session 13. For conclusion, a filmstrip could be shown. "Three Men in a Fiery Furnace" (\$5.00) would be appropriate.

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*All filmstrips mentioned above can be obtained from Audio-Visual Service, 2445 Park Ave. So., Minneapolis 4, Minnesota.*

*Texts mentioned are available from Augustana Book Concern, Rock Island, Illinois.*



# Helps for Teachers of Intermediate

*CGS Intermediate 3*  
*Fall Quarter, Unit D*

by RUTH M. SWANSON

UNIT D, "Kinds of Writing," concludes the introductory study of the New Testament by developing a brief sketch of the entire book. These three lessons should develop an appreciation of the various authors and their contributions to the central message of the New Testament, "the Good News of Salvation through Christ."

Read pertinent parts of Alleman's *The New Testament: a Study*, the last five chapters of Sunder's *The Book of Life* and the general sections of a commentary to supplement the background material found in the Teacher's Guide. Also, read the Biblical basis of each lesson from Phillips' translations and experience the thrill of hearing familiar passages in twentieth century language.

The Teacher's Guide and Study Book suggest some interesting techniques for summarizing the study of the four Gospels as well

as making the activities of the young church come alive. Guard against trying to cover all the material suggested. Evaluate these suggestions. Use only that which is necessary to fulfill the lesson's aim. Make follow-up assignments from the remainder.

During Session 10, four small research groups sharing their work with the class will accomplish more than the entire class working together. Such sharing will make it possible for everyone to get an outline picture of each gospel: its purpose, its importance and its message for the early church and for Christians today.

To give greater emphasis to the key verse of each Gospel, it would be well to substitute these verses (Matthew 6:35; Mark 10:45; Luke 19:10; John 20:31) for the memory verse designated for the session.

Listing the parables and making comparisons as suggested in the Study Book, page 51, would



be an excellent outside-of-class activity. The comparisons and a discussion of the complementary character of the Gospels could be carried out during pre-session the following Sunday.

Session 11, an overview of the book of Acts, is a study of the beginnings of the early church and particularly of some of the hardships Paul experienced in extending the church.

### **Role Playing**

An approach not mentioned in the Teacher's Guide is that of role playing. This rather new technique is an excellent means of stimulating class discussion.

Have the class choose some event related in Acts, for instance, the conversion of the Ethiopian eunuch, and ask volunteers to act out the situation as though it actually were taking place. For further explanation of the "how" of this method of securing group participation, see "Role Playing" in the March 1958 issue of *THE CHURCH SCHOOL TEACHER*.

Whatever method is used to discuss this phase of church history it should encourage interest in reading all of Acts.

Session 12 is planned to develop an understanding of the place of the epistles in the life of the early church and a sense of the closeness Paul and the other writers felt toward the congrega-

tions to whom they wrote. The striking language of *Letters to Young Churches* will help the intermediates sense more readily this "personal-ness" of the epistles.

To get a brief overview of these letters, help the class prepare an outline indicating by whom, to whom, where and for what reason each was written. Sections of a Bible dictionary or commentary explaining the word "epistles" and those dealing with each individual epistle will give information to complete the outline.

### **Highlights and Shadows**

Session 13 provides a summary of this quarter's study. All the assigned Biblical material can not be used unless it is given only cursory treatment. It would be wiser to choose a plan of procedure such as the second suggestion on page 61 of the Teacher's Guide and let the discussion revolve around "Snapshots," "Highlights" and "Shadows" of Jesus' life.

This coverage of the New Testament has been hasty and lacking in detail; however, the intermediates should have become acquainted with its over-all plan and its message for Christians of every age. It should also have motivated interest in the detailed studies to follow.

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*Texts are available through Augustana Book Concern, Rock Island, Ill.*

# Helps for Teachers of Senior

*CGS Senior 3  
Fall Quarter, Sessions 10-13*

by ANNETTE L. JOHNSON

A REVIEW of the historical books of the Old Testament by the seniors comes to an end with a study of the Jews before the time of Christ. The last four sessions cover the periods of the Exile, the Restoration and a period of history not recorded in the Bible, but which is found recorded in the Apocrypha. A study of these periods should give the seniors some knowledge and understanding of the times into which Christ was born.

For most of these sessions, dividing the class into buzz groups will be the most satisfactory way to handle the Bible study. Be sure and give each group some suggestions as to what they should look for in their portion of the Bible study. Remind the groups to appoint a reporter for their group who will present to the entire class a summary of their discussion.

In Session 10, assign the three deportations along with their Biblical references to three buzz groups. The seniors should find it interesting to make a compari-

son of the Biblical deportations with deportations of World War II. The seniors will likely know something about World War II deportations from their school social studies. If there happen to be some former refugees in your congregation, have them interviewed by one or two seniors or have a former refugee relate to the class some of the experiences of modern day exiles. A great deal of time need not be spent in discussing the deportations, but enough so that the seniors become aware of this era of Jewish history and see its semblance with present day events. More time should be given to the sections "God's Patience with Judah" and "God's Purpose in the Captivities." In discussing these sections try to parallel them with similar circumstances which may occur in present day living.

Session 11 concerns the period of the Restoration and the rebuilding of the Temple. Two prophets, Ezra and Nehemiah, come into prominence through two great expeditions which they

led. Interest in this session might be created by relating to the class an incident regarding some present day expedition. Then lead into the Bible study about the three expeditions. Again in this session, more can be accomplished through dividing the material among buzz groups. The Biblical references for the First Expedition are Ezra 3, 4, 5 and Haggai 1, 2; for the Second Expedition, Ezra 7, 8:21-36; for the Third Expedition, Nehemiah 2:1-20, 4. Special attention should be given to the section on pp. 53-55 in the Teacher's Guide about the Exile.

If the section on Esther is to be considered in class, this might be assigned to a fourth buzz group. The girls especially should enjoy this particular assignment. Parts of it could also be dramatized effectively. If time does not permit the use of this section in class, assign it for outside reading.

It may be better to shift Sessions 12 and 13 since Session 12 is a summarizing session. While Session 12 also deals with Christmas prophecy, this could just as well come the week following Christmas as the week before.

Session 13 deals with a period of history of which little is re-

corded in the Bible. A copy of the Revised Standard Version of the Apocrypha should be available for this session. This bridges the gap between the Old and New Testaments. A knowledge of this period will help the seniors better understand the conditions existing during the period into which Christ was born. For this session, it may be best to have the seniors prepare and present to the class reports concerning people and events of this period. Make the assignment for these reports well ahead of the session. Information for such reports may be obtained from Bible dictionaries, encyclopedias, and the Apocrypha.

In Session 12, one could easily spend an entire class period on either Christmas prophecy or a review. Decide which will be best for your group of seniors. It might be better to spend most of the class session on Christmas prophecy; and then spend ten or fifteen minutes in a review of the quarter. If a time line was made during the quarter, use this in your review. A review can become very dull. Make it more interesting by conducting it similar to one of the TV quiz programs.





## Helps for Teachers of the Adult Bible Class

by N. LEROY NORQUIST

**"HOW** can I get them to talk?" The adult teacher sometimes feels as if he were simply unloading information, like a coal truck dumping coal into a bin.

When they won't talk, the reason is probably that they aren't ready to talk. They have been sitting, taking in. All of a sudden they're called on to give out. They are all settled down for consumption; all at once someone calls for production. The switch is too sudden. A teacher who has talked for fifteen minutes may have almost hypnotized the class, and they cannot suddenly break out of this state—unless they have been prepared for it.

How can we get them ready for discussion? True, a few souls will talk, but out of the tops of their heads, using "stock" answers, which may sound pious

enough but which aren't too valuable for life. Or they may ramble on with their guesses and bits of philosophy picked up from magazines and the newspapers.

The solution to both these problems, the silence of the majority of the class and the not-so-valuable comments of the free wheelers, is to give everyone some solid information to work with. In too many adult classes the books are passed out at the beginning of the period. No one has seen the material before nor studied it. Not having any information on the subject, and not wanting to expose their ignorance, most of them will keep quiet. This leaves the situation wide open for people with second-hand, pre-digested answers to get in their deadening comments. Soon all creative thinking is stymied.

There may be many ways to overcome this; here is one possible way. It consists in preparing people by (1) giving them an

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*Dr. Norquist, an Augustana pastor, is on the staff of the Long Range Program.*

interesting question to work on, (2) showing them how to get information on the subject, (3) providing a preliminary small group situation where it is easier to start talking.

### The Wrath of God

Start with a true-to-life situation such as the following. Someone has gone calling on a prospective church member. But the prospect can't be moved, because, as she says, she can't believe in the Old Testament God, the God of vengeance who drowns Egyptians, massacres Canaanites, men, women and children, a God who is jealous and punishes children for their fathers' sins; Let the question soak in for a few seconds. Direct a question such as, "How would you answer this lady; is God a God of wrath?" to a person who is not too shy and whom you can trust not to give a "stock" answer. After some interest has been indicated, invite them to see if they can find out what is meant by the wrath of God.

Have ready a list of all the Bible passages where the word "wrath" is to be found. You will need a concordance. If the church school library does not have one, you can borrow one from your pastor. It would help to have the list mimeographed, since there are quite a few passages.

Next, let them divide up into

congenial groups of two, three or four. Let them examine the passages, but be sure to give them a list of questions first. This is a key part of the procedure and cannot be omitted! Such a list might include the following:

1. What does the Bible actually say about God's wrath? Why is He angry?

2. Is there any difference between Old and New Testament usage?

3. What does the Bible dictionary say about it? Two good dictionaries are *Harper's Bible Dictionary* and *Westminster Bible Dictionary*.

4. What is the permanent religious value of the term? Would we lose something important by discarding the word?

Indicate also that there will be other information not covered by the questions.

### The Reports

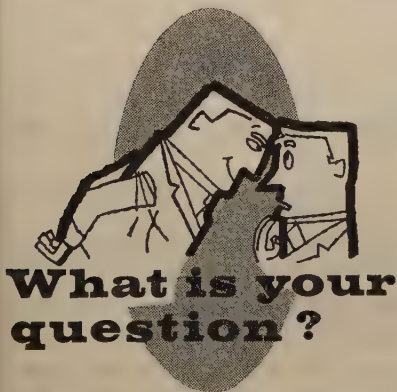
After time for deliberation—it may take half an hour or as long as two or three sessions—the class may come back together. Let there be a report from each group, preferably a written report. If these reports don't stimulate plenty of good discussion, nothing in the world will.

The teacher here is not a dispenser of information but a leader in a study project. He doesn't know the answers from the start;

he learns along with the others. Every good teacher, from kindergarten to graduate school, teaches this way. The teacher shows his genius by finding a pertinent question and by finding good leading questions. A manual is not necessary, only honesty and a little work.

Such a study can be carried be-

yond the bounds of Bible study into the Catechism or Augsburg Confession. This technique, starting with an interesting question, then looking for answers, will give people a knowledge of the Scriptures a hundred times sooner than simply dumping the information on them. Go ahead and try it. You'll have fun!



How does one teach kindergarten children to respect things in the classroom? When I set up a display, often they take it apart before I have had a chance to explain it to the group.

—C.T.F., Washington

Generally there are only one or two children in a class who act as demolition agents. Give them the job of helping you put up the display. They'll guard the finished display with their very lives.

Should Sunday school offerings be used to pay the costs of operating the Sunday school program?

—W. H., Minnesota

The offering should teach and give the children opportunity to express stewardship. Let their offerings go to the work of the church, both local and general. Let the congregation make provision in its budget for the financial support of the church school.

How can I get the children in my department to sing distinctly without shouting?

—D.O.M., South Dakota

Help them to understand the meaning of words and to enunciate clearly. Sing softly, yourself. Generally the children will imitate the teacher.





# Confidential

● *Each month a conference commission on parish education is asked to report something of interest to our readers. This month the Iowa Commission tells us about a witness of a consecrated teacher.*

## My Witness -

## The Consecrated Teacher

by DOROTHY HANSEN

THE dictionary defines *witness* as one who has seen and who gives evidence of what he has seen; *consecrated* as dedication to God and set apart.

We are all witnesses but the consecrated teacher is a witness "set apart," one who has seen and who "rightly handles" the evidence.

Seeing is "having the eyes of the heart enlightened that you may know what is the hope to which you have been called, and what are the riches of His glorious inheritance in the saints." Eph. 1:18.

Giving evidence is rightly handling the Word of Truth which has been entrusted to you by the

Holy Spirit who dwells within us. (2 Tim. 2:15b and 1:14) To rightly handle takes much time in prayer and study. Our evidence is given not only through our words but in our actions as well. Not just the stating of facts but the living out in our lives the truths we teach—being faithful in our attendance, in our stewardship of time, talent and treasure—filled with love and understanding for the souls entrusted to us.

Just such a witness was Marie Freed, member of Bethlehem Lu-

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*Mrs. Hansen, member of Emanuel Church, Council Bluffs, Iowa, and member of the Iowa Commission on Parish Education, is herself a consecrated teacher.*

theran Church, Red Oak, Iowa.

Marie was the only child born to Mr. and Mrs. Frank Freed of Essex, Iowa. She was blessed with Christian parents who brought her early to the Lord in Holy Baptism. Through the church school at St. John's Lutheran Church in Essex she came under the influence of dedicated teachers and pastor who, with the help of Christian parents, pointed the Way of Life which Marie was to walk faithfully.

Marie was interested in all the activities of the church, faithful in attendance at worship and to all the called meetings of the various organizations of the church.

Perhaps Marie's greatest witness was given through the church school where she served in several capacities—first as secretary and

pianist, then as a teacher. She served as a member of the Iowa Conference Commission on Parish Education from 1948-50. In 1952 Marie and her parents moved to Red Oak where they became members of Bethlehem Lutheran Church. Marie continued to serve her Lord through the church school as teacher and finally as superintendent of the Junior-Intermediate Department.

On July 24th while Marie, her parents and a cousin were on vacation in Canada they were in an automobile accident which took all four lives. Tragic! Yes, but the witness of a consecrated teacher, as well as that of Christian parents, will continue to live on in the hearts and be manifest in the lives of the people to whom they gave their witness.



► *There are several approaches to Sunday school Christmas services. The Corvallis Christmas Service, for example, is built around liturgical symbols. Another way is to build the service around the content from the Christian Growth Series lessons. Mrs. Marlyn Larson explains that plan in the article following this one. A third way is to use the annual Sunday school service published by the Augustana Book Concern.*

## Corvallis Christmas Service

by ELAINE LARSON

THE following service by our Primary, Junior and Intermediate Departments was given in the nave. The church was decorated for Christmas, so it was lovely. To the left, as we faced the front, we placed an easel with a large sheaf of newsprint clipped to a board of corresponding size—about 24" x 36". Two small Christmas trees flanked this. The scenes were dramatized by the Intermediate Department and were presented between the choir lofts in front of the altar steps. The speakers stood to the right in front of the lectern.

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*Mrs. Larson is the wife of the Rev. Kenneth C. Larson, pastor of Grace Lutheran Church, Corvallis, Oregon.*

The children were each asked to bring a gift of canned goods, toys or money to be wrapped in white paper. These were placed under the large Christmas trees in front of the church, during the offertory. We hear so much of *white* Christmases—this was truly one—and symbolized the love of the children for the Christ Child in their thinking of others. The gifts were taken the following morning to a home for dependent children in our city.

As each of the liturgical symbols was named by a reader, another pupil came to the easel and drew in heavy black crayon (over a penciled sketch by the teacher) the symbol mentioned. These symbols



were taken from the book "Church Symbolism" by F. R. Webber. It can be found in the pastor's library in most cases. The scene was portrayed as the scripture was read and remained in front until the hymn was concluded. The organist played very softly as the scene unfolded before us. He usually played the hymn which followed.

Our Junior Choir sang two anthems, for the group had rehearsed them and both fitted here to complete the story at this point. One is all that is really necessary.

The comments on this different program were all favorable—and the one heard most frequently was—"We, as parents, learned something *new* tonight—and in a truly worshipful way."

## A WHITE CHRISTMAS

(Symbol of Love)

Prelude Music

Processional—"O Come, All Ye Faithful"

Welcome and Opening Prayer—

Church School Superintendent

Introduction to the Service—

Church School Pupil

"A symbol is a story told by a familiar sign. We are familiar enough with pictures in our every day life which guide us, perhaps in traffic, perhaps on our city streets. We recognize advertisements in the magazines and newspapers by

pictures which have become well known to us. All these things are symbols.

"Religion, too, has its teaching by symbolism. There are many, many books written on this subject. For instance, the altar teaches our belief in the Holy Eucharist—the Lord's Supper. It reminds us of the use of tombs as altars in the catacombs in early days of Christianity. The font indicates that we believe in Baptismal Redemption. The cross on the altar reminds us of the Passion of our Lord, and the Finished Redemption.

"A symbol also identifies something. It is simpler, more quickly understood, and perhaps more artistic than words. Christ always has a nimbus encircling his head, St. Peter is shown with keys, St. Andrew a saltire cross, and so on.

"Abstract ideas are also illustrated by the use of symbols—as, for instance, Eternity is shown by a complete and endless circle, or the Trinity by the triangle or the interwoven three circles.

"At this worship service we would like to show and explain to you five of the symbols commonly used at Christmas time. Each one will be drawn by a church school pupil, explained and then an appropriate hymn will be sung as the scene is portrayed by the Intermediate Department."



Symbol I

Lilium Candidum

*Artist:* (Child to do drawing, different child for each symbol)

*Explanation:* (Another child to explain each symbol)

This is one of the symbols used to portray our blessed Savior. It is to tell of the Annunciation, which is when the angel came to Mary to tell her that she was to be the mother of the baby Jesus. Usually the lily is shown growing in a pot, or in the hand of the Virgin. Sometimes it has a tiny fire upon it.

*Scripture:* (Different child for each scripture reading)

Luke 1:26-38 (Read clearly and distinctly)

*Scene:* Mary comes in and stands reverently while the angel stands looking toward her, hands outstretched. Simple costuming and staging best. They stand until the solo is completed and then leave.

*Solo:* "The Magnificat" or "The Annunciation" (Spanish Carol)

*Hymn:* Congregation joins pupils

in singing "O Come, O Come Emanuel", verses 1 and 3.

Symbol II

The Monogram of the Virgin

*Artist:*

*Explanation:*

The Monogram of the Virgin is used to symbolize the Virgin Birth.



God used this woman to bring about the fulfillment of prophecy, as we are told in the Bible, "You have found favor with God", and we are told that she would be blessed among women.

*Scripture:*

Matthew 1:18-25 and Luke 1:26-28

*Scene:* Mary comes out holding the Babe in her arms, stands looking down at Him.

Church school sings: "Silent Night, Holy Night," 1 verse.

Symbol III

The Christmas Rose

*Artist:*

*Explanation:*

Another of the symbols used to show the Nativity is the Christ-



mas Rose. Many people use the star to decorate Christmas cards and decorations, but this is incorrect as far as church symbolism is concerned. The star should be used only *after* Christmas as it symbolizes the revelation of the Christ Child to the Gentile Wise Men, much later than the birth in the manger.

Martin Luther used this flower in his seal, or coat of arms, which also symbolizes the promise of the Savior. We think of the rose as a symbol of love, which is best shown in the love of God for us in the gift of His Son at Christmas.

*Scripture:*

Luke 2:1 through 20

Matthew 2:1-12 (Please explain as you read this scripture that they, the wise men, did not come until later than the shepherds.)

*Scene:* Joseph and Mary at the manger, he standing and she sitting on a low stool; the shepherds stand at the left side looking at the manger, the wise men

then come in and stand at the right, also looking at the Babe. The first shepherd and the first wise man kneel in front of the rest. The two angels stand in back of Mary and Joseph—looking up and out toward the congregation.

*Music:* Junior Choir sings "Precious Child, So Sweetly Sleeping" and "Christmas Is Here." (First one is in hymnal, and sufficient.)

The people in the scene stay until the choir is through singing and then go out, wise men first, then shepherds, then others, as organ plays introduction to "O Little Town of Bethlehem."

*Hymn:* Congregation and School sing: "O Little Town of Bethlehem," verses 1, 4.



Symbol IV  
The Gladiolus

*Artist:*

*Explanation:*

The Gladiolus is not as common as some of the other symbols used for the Incarnation. The dic-



tionary tells us that Incarnation means "the act of clothing with or assuming flesh," so it reminds us that Christ took upon Himself our human nature as the Son of God.

*Scripture:*

1 John 4:1-4, 2 John; verse 7

*Scene:* The two angels come out, one holds a stalk of gladiolus, and the other a picture of the head of Christ. They stand together as the congregation and school sing: "Thou Didst Leave Thy Throne", verses 1, 2.



Symbol V  
The Fleur-de-lys

*Artist:*

*Explanation:* (Pronounced floor-deh-lee)

This is another symbol of the Annunciation of our Lord, also of His human nature and of the Virgin Mother. This brings together into one symbol a combination of all of the others which we have shown tonight. It reminds us of Mary and the Angel in our first scene with the Annunciation; it re-

calls the birth in the manger of the Christ Child as He took human flesh and was born in Bethlehem, and also of the mother who bore Him there.

*Scripture:*

John 1:1-5, 14

READER:

Let's sing one more carol before we close our service, one which portrays the Incarnation, "Hark the Herald Angels Sing." Please notice the second verse especially.

Congregation and school sing:  
"Hark the Herald Angels Sing".

READER:

As we conclude our worship service this evening, our thoughts are left on the human nature of Christ, of how He came to earth, was born and died for us and for our sins. Can we be anything but grateful, then, for these gifts to us?

He told us that we could help others and thus be helping Him. So we would like to share our gifts this evening with the children in our community who are less fortunate than we.

A White Christmas, a Symbol of Love, takes shape as we bring our gifts, all wrapped in pure white paper, and place them under the Christmas tree as a small token of our gratitude to our Savior on this, His birthday.

(Continued on page 32)

## The Christmas Worship Service

by ERNESTINE SANDEN LARSON

AS THE fall quarter progresses we look forward to the Advent and Christmas seasons. On the First Sunday in Advent we should be ready to begin a meaningful observance of the season in both the church and the home. In most of our church schools this observance will culminate in the Christmas worship service to which parents and friends are invited.

Because we all worship best when using the familiar, it would be well to plan related Advent experiences for the home and the school through which the entire family and especially the children are prepared for the Christmas worship service.

In order to carry out a cooperative effort in the home and the church the Christmas worship service, whether it be departmentalized or all-school, must be planned early. On the Sunday

before Thanksgiving Day the children in all departments should be introduced to the service, helped to understand their part in the service, and given an outline of Advent home activities which will help to prepare them for the culminating Christmas worship. Each Sunday the worship experience in the departments or the school should also prepare for this culmination.

The choice of the Christmas worship service should be guided by the units and lessons for use during the season, whether we use an already prepared service or organize our own. In preparation for the selection of the service, the teachers of each department, after a study of their unit, should suggest the part in the service which will lend itself best as a culmination of the study in the department.

It is not difficult to organize a very satisfying service using the material made familiar in the lessons for the Advent Sundays in the Christian Growth Series. Often the unit summary lesson

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*Mrs. Larson was formerly on the staff of the Board of Parish Education. She is now the wife of the Rev. Marlyn V. Larson, pastor of Trinity Church, Nampa, Idaho.*

makes excellent basic material for a department's share in the service. Often the outline of a lesson in one of the departments can be used to weave together all the departmental contributions.

Such a lesson, entitled "The Heart of the Bible," was found in the intermediate material a few years ago. At the suggestion of the Board of Parish Education and with the encouragement of the pastor, one of our church schools developed a service of choral readings, songs, and tableaux which vividly traced the red thread of the promised Saviour through the Old Testament to its fulfillment in the life of Christ, His death, resurrection, ascension, and the founding of the Christian Church.

In a larger church school a similar service was prepared by the junior, intermediate, and senior departments while the lower grade departments used their lesson materials to develop a separate service. These worship experiences were rewarding to both children and adults.

It is also very possible to use a prepared children's service departmentalizing the material in correlation with the units of study for the season. Departmental preparation of the various parts of the service can be done as the lesson material is taught.

A similar correlation can be

used with one of the several good filmstrips available for Christmas use. These filmstrips are presented in parts. At the close of each part a department group, echoing the message of the filmstrip, can be spotlighted at one side of the stage. This was done very effectively by several of our church schools last Christmas using choral reading, singing, tableaux, and dialogue groups.

There are several advantages in the use of the correlation method in the preparation of the Christmas worship service or services in the church school:

1. It becomes the co-operate effort of all connected with the church school—pupils, teachers, and parents.

2. It summarizes for all concerned the units studied in the church school during the season and becomes an excellent motivation.

3. It uses materials made familiar through class study and discussion, thus making a more complete worship experience possible.

4. It gives an excellent opportunity for church—home co-operation during the Advent season.

5. It makes possible a rewarding Christmas worship experience for the entire church family with no, or perhaps one, all-school rehearsal. The rehearsing is done by departments, classes, and individuals.



# And Finally . . .

by LAEL H. WESTBERG

*Executive Director*

*Augustana Board of Parish Education*

*"Be it resolved that the Church go on record as opposed to capital punishment . . ."*

THE sentence comes from a resolution introduced, debated and passed by our Church at its 1957 synod. You can find the complete text lying docilely on page 201 of the synodical minutes. I wish we could translate it into action. Capital punishment should be abolished. Christians should take steps through their state legislators to abolish it. A church school teacher, more sensitive to right and wrong than the average individual, should feel a major responsibility to make his community aware of this un-Christian vestige in our penal laws.

The amazing fact is that only six of our states do not have capital punishment—North Dakota, Minnesota, Wisconsin, Michigan, Maine and Rhode Island. The remaining states retain punishment by death for such crimes as mur-

der, kidnapping, criminal attack, treason, arson, robbery, burglary and train-wrecking. (A recent case of burglary has highlighted this inhuman law in one state. Actually, there are six states where burglary is punishable by death.)

The Church at its 1957 synod has spoken forthrightly. In its resolution on capital punishment it recognizes the right and duty of society to protect itself against criminals, but it also recognizes that the spirit of Christ as revealed in the Scriptures should regulate our conduct in this as well as all matters. It states our belief that "the Christian's attitude toward an offender of the law should be redemptive even in the administration of justice." It cites the following reasons for opposing punishment by death:

1. In the exercise of its responsibility to safeguard the welfare of society, the state has recourse to alternatives other than punishment by death;

2. Execution terminates the possibility for a redemptive approach to the offender.

3. Execution cancels any possibility of correcting a miscarriage of justice;

4. There is no conclusive evidence that capital punishment serves as a deterrent to the commitment of crime.

This statement by our Church should be translated into an action

for reform. Nor should it be overlooked in our teaching, for as the Apostle Paul says: "We proclaim Christ. We warn everyone we meet, and we teach everyone we can, all that we know about Him, so that, if possible, we may bring every man up to his full maturity in Christ." (Col. 1:28 Phillips translation). Our people need to be brought up to maturity in the area of penal law, too.

## *Corvallis Christmas Service*

*(Continued from page 28)*

(Organ plays softly as children come forward and place their gifts under the two trees on either side of the church, or one large tree in the front, each side going forward to the tree on its respective side and returning to

their places, [quietly and reverently].

Reception of offerings from parents and congregation

Closing Prayer and Benediction—pastor or other leader

Recessional—"Joy to the World".